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[Dobrolyubov]

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humiliating treatment which Dobrolyubov experienced at the hands of his father. As a reaction to such a family situation, Dobrolyubov developed strong needs for emotional attachment and felt very disillusioned and deeply embittered when his need for dependency was frustrated. When he was sixteen years of age this "forerunner of Bolshevism" wrote in his diary:

> No matter how many attachments I had formed in the past, always the evil fate would whisk the beloved being far away from me; and in my soul remains only the sorrowful memory and bitter realization of my despair . . . I could never live without love, without attachment to someone. This has been so ever since I remember myself. But this constant irony of fate, which makes all my hopes and dreams usually crash into dirt, constantly hardens and chills my heart, and there is nothing surprising in the fact that soon it will be both hard and cold as stone.[5]

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Later, apparently, Dobrolyubov found an outlet for his repressed hostilities, in his writings in which he tended to emphasize the dark sides of Russian society ("Realm of Darkness"). He joined that group of "Nihilists" who excelled in their philosophy of extreme individualism, who attacked the existing society and devised the ways to destroy "coldbloodedly" its very foundations, including the family. It was in this ideology of "Nihilism" that Russian Anarchism as well as Bolshevism have been rooted.

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The demand for unlimited power as a means of compensation for humiliations and deprivations and as a means of satisfying craving for acceptance and support tends to perpetuate a political system which gives one a chance to indulge such needs through relationships of absolute dominance and unconditional submission and through destructive action. Such a social and political structure, in its own turn, tends to reinforce paternal despotism and absolute obedience in the family. In this manner, just as in the society of steppe marauders, power-seeking, mistrust and destructive aggression are perpetuated, become generalized and are manifested in many social relations.

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On the folk level desire for power was manifested, for instance, in the customs connected with childbirth. On that occasion the midwife would place the child on a sheepskin coat or furcoat so

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that he might be rich and powerful in life.[6] For the same reason money was placed in the water when the child was bathed for the first time.[7]

In marriage customs the urge for power was expressed in certain activities performed during the marriage ritual and believed to contain magical properties that enabled either one or the other spouse to dominate. Also in the wedding party the bridegroom was called "knyaz" (prince) and his party "boyars"; an important part of the marriage ceremonies consisted in *velichat gostei*, that is in mutual glorification of the wedding guests.

The phrase *Kak vas velichat?*—how to glorify you?, which is employed when asking another person his name might indicate the same feelings. In early Russia personal names were formed by a combination of words which conveyed the image of rule, glory, power, holiness and destruction, such as Sviatoslav (the holy and glorious), Yaropolk (blazing power), Mstislav (the glory of revenge).

Another manifestation of power-seeking, mistrust and destructive aggression on the folk level is revealed, for instance, in attitudes toward women. The folk image of the woman is in remarkable contrast to the image of the mother. The derisive name for woman is *baba*, and baba is said "not to be a human being" (*Baba ne chelovek*), according to a proverb. Therefore mistreatment and abuse of women may be justified.[8] In the folk parlance distinction is made between *Krestyane* (Christians, peasants) and *zhenshchiny* (women). In the folk maxims women are pictured as immoral ("Three babas Sodom"), shameless ("A baba laughs where grandpa blushes"), more cunning than the devil ("Where the devil fails he sends a baba"), the cause of all man's troubles ("She was the cause of Adam's banishment"), and source of all evil ("We cannot expect any good from our rib").[9]

This folk concept of woman as an inferior being is found on all levels of Russian society. Comparatively few women have been admitted to the rank of saints in the Russian Church. Count Leo Tolstoy, a philosopher and novelist, who has been otherwise renowned for his ideas of Christian love, all-human brotherhood and an anarchic social and political equality, showed a great deal of misogynism. In his diary he pictures